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culture of the poor, almost extinct. They however survived in these writers, who were ably, though easily, answered, especially by Clericus (V. 68, p. 32), who charges such objections "with being instrumental in taking from the poor that key of knowledge, which was given to them by Christ himself, before it was bestowed on the rich."

We know of no later published opposition to the plan of Mr. Raikes, who lived to see his benevolent purposes advanced, to an incalculable, extent, by the facilities lately afforded to the education of the poor. The report of the Sunday-school society, in April last, is worthy of being here preserved, premising that it can only display a partial and perhaps not the most considerable view of the progress of Sunday-schools.

"Since the commencement of this Institution, 285,672 Spelling books, 62,166 Testaments, and 7,714 Bibles, have been distributed to 3,348 schools, containing upwards of 270,000 scholars. Besides which, the sum of £4,176, Os. 5d. has been paid to teachers, in places where they could not be otherwise obtained."

Prot. Dis. Almanack, 1811, p. 22.

Mr. Raikes appears to have been highly favoured in the circumstances of his death, which happened, April 5th, 1811, in his native city of Gloucester, without any previous indisposition, and in his 76th year. Thus he came to his grave in a full age, and might, surely, have solaced his life's decline, with the promise of his great Exemplar—"Blessed art thou, for these cannot recompense thee, but

thou shalt be recompensed at the resurrection of the just."

Should the period ever arrive when, as the *Spectator* (No. 610) conjectured of superior beings, mankind shall esteem "the evening walk of a wise man more illustrious than the march of a general at the head of a hundred thousand men," the name of Robert Raikes cannot fail to receive public honours. But nations are "slowly wise, and meanly just." We expend our marble on war-ministers, and their military *machines*, "worthies," according to the poet,

Who count it glorious to subdue
By conquest far and wide, to over-run
Large countries, and in fields great battles
win,

Great cities by assault ;

while we have little to bestow on
renown acquired,

Without ambition, war, or violence,
By deeds of peace, by wisdom eminent.

Yet the name of Robert Raikes will not be soon forgotten among those who have diffused light over the dark places of the earth, full of the habitations of cruelty. Nor, comparing what he found with what he left, as to provisions for the education of the people, will it be deemed extravagant if we apply to the inventor of the Sunday School, the line inscribed, in the Cathedral of the Metropolis, to the memory of its great architect,

*Si monumentum queris, circumspice.**

* "If you would see his monument, look around."

DETACHED ANECDOTES.

SERAPIS, SERAPEUMS.

THE superstition of the Egyptians has often been ridiculed;

but their mythology has seldom, if ever, been contemplated with a favourable eye. The Jupiter of the

Greeks did little but scatter about his thunderbolts, not sparing even the oaks dedicated to himself. The Serapis of the Egyptians not only carried on his head the vessel of abundance, but was the healer of all maladies. To each of his temples was annexed a Serapeum, containing apartments for the reception of the sick of every kind, baths, and whatever was necessary for the cure. These were in reality hospitals, and the only establishments of the kind known in antiquity: and though the cures performed were ascribed to the immediate interference of the Deity, his priests were no doubt actual physicians, who possessed all the medical and chirurgical science of their time and country; and whose simple and natural remedies, probably, as baths and frictions, which modern physicians have too much neglected or decried, with a proper attention to regimen, were efficacious in a number of diseases. It is much to be regretted, that we have so little authentic information on this subject. Of late it seems to be the fashion, to resolve all the hieroglyphical remains of ancient Egypt into astronomical records: but is it not highly probable, that medical science also had a considerable share in them?

T.O.C.

ABBE' CHALIEU.

When Mr. Millin, the celebrated antiquary, was at Tain, in his tour through the South of France, he spent much of his time in company with this worthy clergyman, but he could never prevail on him to sup with him, because the rules of the church forbid a clergyman to drink in a tavern. "I urged to him," says Mr. Millin, "that an inn is in reality the house of a traveller; and that it cannot be considered as a tavern, when we eat and drink in it only at regular meal-

times: but in vain. I parted from him with regret, that this scruple deprived me of so much of his society: but I could not help thinking, that a man who carries to such a length the strict observance of the duties of his state of life, is far more deserving our esteem, than they who are always finding some frivolous pretence for dispensing with them."

The search after antiquities was the grand passion of the Abbé. As the eyes of the astronomer habitually turn to the skies, the Abbé Chalieu, with body bent, and neck stretched out, was continually exploring the earth, in search of the wealth of its ancient masters. His assiduous attention procured him a pretty considerable collection of medals, statues, and basso relieves; but he absolutely lost the faculty of standing erect.

T.O.C.

SIR WALTER RALEIGH.

"It is reported," (says Winstanley), "of Sir Walter Raleigh, that, being a prisoner in the Tower, and expecting every hour to be sacrificed to the Spanish cruelty, some few days before he suffered, he sent for Mr. Walter Burre, who had formerly published his first volume of the History of the World, whom, taking by the hand, after some other discourse, he asked him how that work of his had sold. Mr. Burre returned this answer, that it had sold so slowly that it had undone him. At which words, Sir Walter, stepping to his desk, reaches the other part of his history to Mr. Burre, which he had brought down to the times he lived in; and, clapping his hand on his breast, he took the other unprinted part into his hand, with a sigh, saying, "Ah! my friend, hath the first part undone thee? The second volume shall undo no more, this ungrateful-

world is unworthy of it!" When immediately going to the fire-side, he threw it in, and set his foot on it, till it was consumed."

A FASHION IN LITERATURE.

There is a fashion in literature. Tame insipidity characterizes the present tone of public opinion. If a book exceed this low proof, it is condemned and rejected; if it seek to improve, by affording substantial information, it will be styled dull and unentertaining; if it speak bold and unpalatable truths, it is styled inflammatory, and laid aside, lest the sullen spirit of apathy should have its repose disturbed. Instances might be given of other books, of which, like Sir Walter's history, the times in which they were published, were not worthy. Yet posterity sometimes is just; succeeding times have awarded the meed of merit to Sir Walter Raleigh. The envy of contemporaries is in some instances compensated by the juster decisions of succeeding ages.

The sing-song of modern fashionable lullabies may delight for a time the indolent votaries of the present standard of opinion, and please those who are "too weak to bear the unsupportable fatigue of thought," but the reputation of those who write merely to please, and for the purposes of a temporary applause, will be as ephemeral as the authors are deficient in intrinsic merit. The wittings of the days of the second Charles had their turn, but they have now nearly passed down into the gulph of oblivion. As they now are, so probably will Scott, and some other fashionable writers of the present day, soon be.

K.

NEWSPAPER PANEGYRICS ON THE DEAD.

In reading Newspaper accounts of deaths, we are sometimes astonished to find, that persons who were mere

cyphers in the world, and some who were really worthless, are said to be adorned with every virtue. It is much better to give a true character of the deceased, as we may thus, by hearing of the virtues and amiable qualities of the good, endeavour to imitate them; and also learn to shun the errors and follies of the profligate and wicked. Crabbe, in his excellent poem "The Borough," says, in the introduction to the description of one of his characters,

"Poor honest truth! thou writ'st of living men,
And art a railer and detractor then;
They die, again to be described, and now
A foe to merit and mankind art thou!
Why banish truth? It injures not the dead;
It aids them not with flattery to be fed;
And when mankind such perfect pictures view,
They copy less, the more they think them true.
Let us a mortal, as he was, behold,
And see the dross adhering to the gold;
When we the errors of the virtuous state,
Then erring men their worth may emulate."

As a hint to the liberal dispensers of Newspaper panegyric, and as a means of correcting the vanity of survivors, in recording the newly-discovered virtues of their deceased friends, an ingenious correspondent in the Tyne Mercury suggests the following scale of newspaper charges.

	s.	d.
If the name and age of the defunct, simply, are inserted,.....	0	0
If the defunct is to have a good character,.....	7	0
If the defunct is to be deeply regretted by numerous and inconsolable friends,.....	10	0
If the untimely fate of the defunct is to be universally lamented, and never to be forgotten,.....	12	6
Pious resignation, and manly fortitude, to furnish separate items.		Y.

A THOROUGH-FACED ENEMY TO IN-
NOVATION.

A writer in the Gentleman's Magazine, while opposing, some years ago, the introduction of the Vaccine inoculation, remarked, "that he was determined to go to church through the same dirty road, where his ancestors trudged before him; that if his ancestors had worshipped Belzebub, he would have worshipped Belzebub also; that he wishes to practice physic, as he always has practised it; and that he is a sworn enemy to *all innovation in religion, politics, and physic!*" Many would go as far in bigotry, though but few would have equal candour in avowing it, as this redoubtable champion for things as they are.

A PRACTITIONER OF PHYSIC FOR
ATHENS; BY HIPPOCRATES.

A physician should be decent in his external deportment. His manners should be grave and his conduct moderate. In the intimate relations to which he is placed by his profession, with regard to the sex, it is incumbent on him to show great reserve and respect, and to have the sanctity of his function always before his eyes. He ought not to be envious or unjust towards his brethren, nor absorbed in the love of gold. He must avoid showing himself a great talker, but, at the same time, be always ready to answer the questions which are asked him with mildness, and simplicity. He ought to be modest, sober, patient, dextrous, and ready to perform every office appertaining to his art without feeling in the least discomposed, or hurrying from timidity, and following rather than preceding nature. He ought to be pious without superstition, and honest in all the affairs of life as well as in the exercise of his profession. In short, he ought to be a perfectly

good man, and to join to the purity of an upright heart, prudence, genius, talent, knowledge and address, which alone can render the practical application of his art productive of real utility.

A PRACTITIONER OF PHYSIC FOR LON-
DON; BY DR. AIKIN.

IN London, a man may almost infallibly succeed in this honourable profession, if he possess in it great skill, unwearied diligence, patience to await cheerfully the slow approaches of encouragement, vigilance to watch and seize its slightest favours, humility to disdain no honest gain of which he is in want, as too mean or small; ambition at the same time, sufficiently bold and lofty to aspire to all that is, in honour or emolument, the greatest; modesty to withhold him from offending the pride, the prejudices, the jealousies of those with whom he may have to contend, and converse in his professional career, yet such love of fame as to suffer none of his merits of any sort to miss of notice; good health withal, and an inextinguishable ambition of excellence still higher than what he has attained, and this even independently of regard to the extrinsic advantages which may be connected with it. Only this rare assemblage of qualities existing in complete and harmonious union can absolutely ensure success. It becomes doubtful if but one of these be wanting.

NATURE OF SOILS.

By the supply of animal or vegetable manure a temporary food only is provided for plants, which is, in all cases, *exhausted* by means of a certain number of crops; but when a soil is rendered of the best possible constitution or texture, with regard to its earthy parts, its fertility may be considered as permanently established. It becomes capable of

attracting a very large portion of vegetable nourishment from the atmosphere, and of producing its crops with comparatively little labour and expense. The earths composing soils are chiefly silex, alumine or clay, calcareous, magnesian, animal and vegetable matter in a decomposing state—saline compounds and oxide of iron, but great differences obtain in the proportions even in the same field, particularly in vallies, and where the beds of rivers have changed. one part of the field may be silicious and another calcareous. In plains greater similarity takes place. Clayey soils most absorbent and retentive of water, next to these the calcareous, and least of all the siliceous. Magnesian lime is bad for cultivation, slowly soluble in acids and very hard. Too much vegetable matter a cause of barrenness, until removed by much pulverization, and exposure to the air by paring and burning, and by *fresh* quick-lime. The most productive soils depend on a properly proportioned mixture of clay and calcareous matter in a *finely divided* state along with a certain quantity of vegetable and animal matter. Clay $\frac{1}{2}$, river sand $\frac{1}{2}$, lime stone $\frac{1}{2}$ for wheat. Bulbous roots require soil more sandy, and less absorbent than grasses. In rich soils there is fourth phosphat of lime; and bones make a good manure.

AGGREGATE MEETING IN THE CURRAGH OF KILDARE.

It is proposed that to avoid the penalties of the convention act, in the choice of delegates or representatives, the Catholic community should meet under the sanction of Mr. Pole, in the Curragh of Kildare. This fine plain consists of about 4000 acres; there are about 4840 square yards in each acre, so that allowing two or even three square yards to each individual. 5 or even 6 millions will

easily find room to perform the business of the day. The whole number is, according to the meaning of the term *aggregate*, to be divided, like the Merino sheep in the pastures of Spain, into distinct flocks. The petition may be recited by speaking trumpets from a balloon held at a proper height by cords, and floating along to different quarters. Votes to be collected by casting shamrock leaves into large baskets. Some regiments of horse may scour the outskirts of the plain to preserve the *order* of the day, and then the people may follow in the trodden path, and disperse to their respective homes.

GOOD READING.

No one read, or rather recited (for he was blind) in a more seductive, and fascinating manner: gliding rapidly and with a low voice over the feeble passage: dwelling with intelligence, though without affectation, upon the happiest parts; finally, giving to his recitation, that kind of delicate punctuation which renders sensible, excellencies of different species by nice and varied inflexions; and avoiding, with the greatest care that emphatical manner which disgusts the hearer by attempting to command their acquiescence, or misses its effect by endeavouring to augment it.

THE BRAIN.

THE degree of intelligence in different animals, is in proportion to the bulk of the brain compared with that of the nerves. Man has the most voluminous brain and the nerves comparatively very small. The Ass has large nerves and a very small brain.

BUSINESS OF LIFE.

POETRY, science, letters, when they are not made the sole business of life, may become its ornaments in prosperity, and its most pleasing consolation in a change of fortune; but,

if a man adicts himself entirely to learning, and hopes by *that*, either to raise a family, or to acquire what so many wish for, and so few ever attain, an honourable retirement in his declining age, he will find, when it is too late, that he has mistaken his path; that other labours, other studies are necessary, and that unless he can assert his own independence in active life, it will avail him little to be favoured by the learned, esteemed by the eminent, or recommended even by Kings. It is true, on the other hand, that no external advantages can make any amends for the loss of virtue and integrity, which alone can give a perfect comfort to him who possesses them. Let a man, therefore, who wishes to enjoy what no fortune or honour can bestow, the blessing of self-approbation, aspire to the glory given to Pericles, by a celebrated historian, of being acquainted with all useful knowledge, of expressing what he knew with copiousness and freedom, of loving his friends and country, and of disdaining the mean pursuits of lucre and interest. This is the only career on which an honest man ought to enter, or from which he can hope to gain any SOLID HAPPINESS.

ARGUMENTUM AD HOMINEM.

"A curious stratagem was related to me in Norway, as practised upon the Laplanders, by a person commissioned to take from them their magical drums and idols. Having procured information of any Laplander who kept such things concealed, he first requested to have them brought forth. This their owners refused. After having long used entreaties to no purpose, he laid hold of one of the Laplanders' arms, slipped up the sleeve of his jacket, and so contrived at length as to open a vein. The Laplander, when near fainting, entreated him to spare his life, and

promised to bring the drum required; upon which the arm was bound up immediately. This plan has been frequently pursued with success.

"A notable method this of converting these poor people from Pagan superstitions, and of exemplifying the mild and just spirit of the Christian religion! This bleeding was as effectual as that practised by the grand inquisitor upon a king of Spain, who showed symptoms of humanity at an *Auto da fè*; even without the flogging superadded in the latter case, which the pious crusader against Lapland drums did not find necessary."

Linnaeus' Tour in Lapland.

A COOLING FOR ENTHUSIASM.

"The poor Laplanders find the church festivals, or days of public thanksgiving, in the spring of the year, very burthensome and oppressive, as they are in general obliged to pass the river at the hazard of their lives. The water at that season is neither sufficiently frozen to bear them, nor open enough to be navigated; so they are under the necessity of wading frequently up to their arms, and are half-dead with cold and fatigue by the time they get to church. They must either undergo this hardship, or be fined ten silver dollars, and do penance for three Sundays; which surely is too severe *"

Linnaeus' Tour in Lapland.

* This is no new instance of contrariety between the tyranny of man, and the gospel of Christ, whose "yoke is easy, and his burthen light." If these innocent people were to complain of it to their spiritual guides, they might be told, as on another occasion, that "it was a trifle not worth thinking about." We cannot here say with Pope,

"The Devil and the King divide the Prize."

But we may presume, that the fine is con-

Q Q Q

EASTERN ORIGIN OF MODERN IMPROVEMENTS IN EDUCATION.

Speaking of the children in the East Indies, *De la Val* says, "When they are nine years old, they commence the pursuit of the studies and exercises of the country. Their lessons are written down on white tables of wood, which they clean and whiten again, after they have got their lessons by heart. Durable and lasting writings are done upon parchment, made of the leaf of a tree called *macare quean*, that leaf being a fathom and a half long, and a foot broad. To teach the children to write, they make use of no paper, but make draughts of letters with a bodkin upon smooth plain boards of wood, covered with fine white sand

"The Indians write upon the leaf of a tree, which is called *Latanier*, and is a kind of a palm-tree, but whose leaves are not so long as those of an ordinary palm tree. They are strong and thick, and they write upon them with a pencil. When their letters are drawn, some rub over all the leaf with black, and so fill up the characters that are written; but the greater part do only draw the letters with an iron pencil. These leaves require no great labour to prepare them, it being sufficient to dry them, and then lay them by the side of one another, for they are shaped like a fan. When they are dried sufficiently, they have the colour of straw, but by length of time they grow very bright.

"The *Malabarians* do not know how to handle pen and ink, but they take the palm-leaf in the left, and an iron style or pencil in the right hand, and write with it as fast as we do with pen and paper. Yet it is considered as no less indispensable an atonement than the penance.—Pity that such tractable sheep should not be better worth shearing.

T.

quires a great deal of patience and exercise to write with so heavy a pencil every day, and from morning to night, and to hold the palm-leaf in the left-hand without laying or resting the same on any thing at all.

"On their left thumb, they have a pretty long nail, with a nook cut in it. To this they fasten the sharp end of the pencil, whilst the upper end is held by the fingers of the right hand. The *olie* or palm-leaf they hold with the four fingers of the left hand, and putting the thumb which supports the pencil on the top of the leaf, they move it forwards till a line is finished, after which they take back the leaf, and begin another.

"In the Malabarick school the children sit on the ground, writing with their fingers in sand, spread on the floor for that purpose, (the common way of teaching young children to read and write in the East Indies), the lessons which every child has been taught in the morning; chanting, with an audible voice, the names of the letters or words as they write them.

"They have in all their cities, market-towns and villages, settled schools, wherein their youth are taught to read and write, though there are very few that attain to any perfection.* The reason seems to be, because no less than six years study is required to make a man perfect in both.—Their women are not kept at school at all, and consequently remain ignorant except a few of them singled out to attend the service of the idols in their *pagodas*. These are called, for that reason, *the servants of the Gods*."

Harris's Collection of Voyages.

* Some of the scholars however, learn to write a good hand; they also learn geography and the use of the globes; they transcribe on the leaves of a tree, with a steel pencil, such books as they have occasion to use at school.

CHRISTMAS.

THE Nativity of Christ is of uncertain date. According to the computation of some, it happened in September, and of others, in May. It was observed for the three first ages in the Eastern Church on the 6th of January, but was transferred in the Western Church to the 25th of December, to co-incide with the civil term of the winter solstice, an universal festival among the northern nations. There is a pleasing and affecting coincidence, between that period of the year which terminates the increase of darkness, and commences the prolongation of the day, and that period of a greater circle of

time, when He appeared who brought life and immortality to light, and shone upon the nations who lay in darkness, and the shadow of death. And no time of the year appears better suited for the commemoration of Christ, than that which most urgently calls for the practical display of his characteristic excellence, *CHARITY*. Christ is love.

Then welcome Christmas, from on high
With Summer sun in Wintry sky,
While the gay and sparkling earth,
Rejoicing in the holy birth,
Seems to cry—"the Child is come
Of human-kind the hope and home,
"Their hope, of other hope bereft,
"THEIR HOME WHO HAVE NO OTHER
LEFT."
25th December.

ORIGINAL POETRY.

SONNET. TO MELESINA, ON HEARING
HER PLAY ON THE HARP.

AS when the breath of fanning Zephyrs
play'd,
Melodious on love's harp, that idly hung
Upon a flowery myrtle, while were sung,
Sweet, soul-subduing airs in Paphos shade,
By sportive cupids, indolently laid,
Where their green arms the clasping
branches flung,
Soft were the strains that Melesina rung,
When the wild chords thy glowing touch
obey'd.

As on my ear the floating murmurs fell,
Methought, they echoed from these
fabled isles,
Where joy presides, and constant summer
smiles;
Or that some Naiad, from her pearly cell,
Chaunted loud hymns to the admiring
main;
Sweet sounds, alas! ye but increas'd my
pain!

THE VOYAGE OF LIFE.

SINCE, as poets aver, this life's but a tide,
And on mounting the vessel old care men
the side,

I know not, my friends, what I better can
do,
Than give a hint how to dispose of the
crew.
Having sail'd, if you can, with your vessel
well stored,
All agree its no sin to throw care over-
board;
But the plague of it is, our misfortunes to
crown,
Tho' heavy as lead, the vile caitiff won't
drown:

Tho' sunk over-night, in the punch-bowl,
what then?
Moregrim the next morning he rises again.
What resource then remains? Why need
you be told,
Bid philosophy chain him fast down in the
hold.

As for prudence, discretion, these old-
fashion'd quizzes,
It must be confess'd they have rather long
phizzes,
But howe'er with young friends, or in
public you flout 'em,
I would not advise you to sail far without
'em.